

A
D I S C O U R S E

**DELIVERED AT THE
PRESENTATION**

Standards to the Yeomen Volunteer Cavalry

**OF THE
COUNTY OF SURREY,**

**ASSEMBLED UPON
EPSOM DOWNS,**

On FRIDAY, the twenty-second of August, 1794.

By THOMAS TAYLOR, L. L. D. *K*

**RECTOR OF WOOTTON SURREY, AND CHAPLAIN IN ORDINARY TO HIS
MAJESTY.**

Printed at the unanimous request of the Audience.

DISCOURSE

DELIVERED AT THE

PRESBYTERIAN

OF THE

Standards to the Reform Volunteer Company

OF THE

COUNTY OF SURREY

RECEIVED FROM

11/4/89

EPSON DOWNS

On Friday, 11th of August, 1894



By THOMAS TAYLOR, L.D.

RECTOR OF WOOLTON SURREY, AND CHAPLAIN IN ORDINARY TO HIS

MAJESTY

Printed at the unanimous request of the Vestry.

TO THE
RIGHT HONOURABLE
GEORGE WILLIAM LORD LESLIE,

COLONEL OF THE
SURREY YEOMEN VOLUNTEER CAVALRY,

THIS DISCOURSE,

PREACHED AT HIS REQUEST,

IS INSCRIBED,

AS A SMALL, BUT SINCERE,

TRIBUTE OF RESPECT

DUE TO HIS PUBLIC SPIRIT AND CONSTANT ATTENTION

TO THE

INTERESTS OF VIRTUE AND RELIGION,

BY HIS LORDSHIP'S

AFFECTIONATE FRIEND,

AND MUCH OBLIGED,

HUMBLE SERVANT,

THE AUTHOR.

TO THE
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GEORGE WILLIAM LORD LESLIE

COLONEL OF THE
SURREY YEOMEN VOLUNTEER CAVALRY

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PREDICATED AT HIS REQUEST

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DISCOURSE, &c.

I. CHRONICLES, Chap. xix. Verse 13.

*Be of good courage, and let us behave ourselves valiantly for our people, and
for the cities of our God.*

SUCH was the spirited and manly exhortation of the Hebrew General to his armed countrymen. Threatened as they were by a very numerous and powerful enemy, he encourages them to make a stout and vigorous resistance, from a just sense of the goodness of the cause in which they were engaged, and a firm reliance on that Almighty Being who had chosen them for his people, and taken them under his immediate government and protection. "Let us behave ourselves valiantly

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for our people, and for the cities of our God." As if he had said—" You see, my fellow citizens, what a formidable enemy you have to encounter—from their numbers and their martial appearance they menace you with utter destruction; but let not this dismay you: the cause of civil and religious liberty, which calls forth your present exertions, will likewise sanctify and prosper them." The event of this conduct was answerable to their most sanguine expectations. The enemy was completely overthrown, and suffered the just punishment of their violence in the total destruction of their government and country.

The same spirit of patriotism and religion which animated the courage of the Hebrew warrior, will surely operate with, at least, as much effect upon the heart of the Christian soldier. He likewise will "behave himself valiantly for his people, and for the cities of his God." Connecting his dearest interests in this life with the still more important concerns of futurity, he will bravely face every danger with that undaunted fortitude

fortitude which is first inspired by principle, and then maintained by a constant sense of the Divine Protection. The doctrines of the gospel tend, indeed, to curb and restrain, but not to break the spirit of man. The social glow of Christian love is perfectly consistent with the active valour of the hero, as well as with the patient endurance of the martyr: and let not any one presume to say, because our religion is the gospel of peace, that the profession of arms is incompatible with the Christian character. As well might we infer from that precept of our Redeemer, to "resist not evil," that therefore we must not resist the robber and the murderer. To argue in this manner is to make the religion of Christ contradict itself, and militate with the first principle of human nature—self-preservation. The war of unprovoked aggression is, indeed, unlawful, because it is incompatible with the principles of common justice; but in every case of self-defence where we are unjustly attacked, and peace and security are the objects for which we arm, it is not merely right and proper, it is also the incumbent duty of the nation to repel such violence by the most strenuous exertions.

ertions. The sword by these means assumes its proper character, and becomes the friend and protector of the olive branch. When the soldiers in the gospel applied to John Baptist with that question---“ What shall we do ?” instead of telling them to relinquish their profession, which he certainly would have done, had he deemed it unlawful, he immediately gives them rules and precepts to enable them to discharge it properly. When Peter baptized the Centurion, we find no intimation given to the Roman soldier about quitting his military office as incompatible with the gospel. Thus with equal propriety does our Church declare in her articles, that “ it is lawful for Christian men at the command of the magistrate to wear weapons, and to serve in the wars.”

And here we may fairly ask---was there ever a period which called forth the united exertions of all ranks and orders of men amongst us more forcibly than the present conjuncture? threatened as we are on all sides by a numerous and savage enemy, it becometh us to “ behave ourselves valiantly for our people,

people, and for the cities of our God." The contest between us and the adversary is not now, as formerly, for an island, or a fortress, or a certain space of territory, but for the preservation of our laws, our liberties, and, in one word, our existence. All that connecteth man to man by the most engaging ties, all "the charities and dear relations of father, son, and brother," all the still higher considerations of religion, all these, I say, come home to every man's bosom, and tell him plainly, it is his indispensable duty to approve himself worthy of the blessings he enjoys under our happy constitution, by contributing his utmost efforts to secure its preservation. On such a cause as this, we may, with all humble confidence, hope for the favor of Heaven. It is, indeed, a righteous cause; for it is the cause of humanity opposed to brutality—brutality, did I say? Alas! the brutes themselves will deny the assimilation. It is likewise the cause of religion insulted by infidelity: in one word, it is the cause of every thing that tends to comfort and to elevate human nature against the vilest attempts to sink it into degradation and debasement. War in its mildest aspect

is sufficiently terrible ; it has, therefore, been the constant practice of all civilized nations to adopt various regulations for the express purpose of softening, as much as possible, the rigors of war,³ and rendering them less insupportable, not only to themselves, but also to their enemies. Not so our adversaries of the present day---impelled by a spirit truly diabolical, they have violated every rule that has this merciful tendency ; this has been done, not merely in the heat and tumult of action, when fury may, perhaps, impel the man to deeds which in his calmer moments he would abhor, but in the deliberate resolution of their National Assembly. Of such resolutions as these we may well exclaim in the emphatic language of the Patriarch—" O, my soul, come not thou into their secret ; unto their assembly mine honor be not thou united ! cursed be their anger, for it was fierce ; and their wrath, for it was cruel."—Happy, indeed, and very honorable is it for this nation, that these shocking instances of barbarity are looked upon with horror, and will not be followed in any circumstance that will admit of the slightest similitude. The national character of

Britons has never yet been sullied by any act of cruelty : they wage war like men, ever ready to spare the prostrate foe, and to pour the balm of human kindness into the wounds which the severe occasion of their duty has obliged them to inflict. With respect to that unhappy nation, when we take a view of its present internal state, we are shocked at the sight of such atrocities, as, till they were committed, could never have been conceived by the human mind ; and now they are brought to pass, human language is impoverished in describing them. And what has been the consequence ? Erecting upon the ruins of their antient government, a tyranny far more insupportable than what had been abolished, they are become the wretched slaves of the most cruel despotism that ever oppressed human society. Continued as these scenes of bloodshed have been, the only variety they have admitted, has been in the persons of the prime movers of these execrable proceedings. The dethronement and murder of their monarch has been succeeded by the entrance of different actors in the same barbarous tragedy ; each of whom

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———Frets and struts his hour upon the stage.

And then is heard no more,

Falling by the very same inhuman means by which he had consigned others to destruction.—But enough of this horrid scene! human nature shrinks from the sight of it, and pity herself, that gentlest of all our sensations, is roused into indignation at the bare mention of such enormities; nay, even state-policy, the coldest, but not the weakest, of human motives, condemns it as absurd and foolish.

Let me at once relieve your feelings by turning your attention to the lovely picture of society exhibited in this nation. A King deservedly seated on that firmest of all thrones, the hearts of his subjects; ruling them by no other laws than what themselves had the principal share in framing. Protection and obedience here flow from the same generous source, even from mutual confidence. So justly may every Briton address his Sovereign in the manly and respectful language of the Roman to his Emperor—"We are happy under your government,

vernment, because every act of obedience to you is an acknowledgement of the duty we owe to the laws of our country."

Hence then, it follows, that in our community every member of it is encouraged to exert himself in the duties of his station, because he is sure of reaping, without molestation, the comforts and emoluments of it in the beneficial produce of his own industry. The spirit of our constitution inculcates the true principle of submission to human ordinances, deducing the right of our governors in this point, not from that absurd system which our moral poet so happily stigmatizes by the title of "the enormous faith of millions made for one;" much less from that wretched code, which, under the pretense of *equalizing* mankind, reduces them beneath the brute creation; but from that pure source of moral and political rectitude, which consults the good of the whole by a regular subordination throughout all its classes, attending equally to the welfare of the lowest as well as of the highest rank in society; the first of these not being below the protection, nor the latter above the controul of the law.

The blessings of the British government, like "the sacred oil which was poured out upon the head of Aaron, and went down to the skirts of his clothing," commence at the head, and descend even to the lowest of its members. To these civil blessings let us, with all devout gratitude, add those of a religious nature; the pure light of the gospel shining forth in its greatest splendor upon these islands, not illuminating the dark and dreary path of the monk or hermit, but leading us to the practice of every social virtue, and teaching us to promote our neighbour's welfare with the same assiduity we bestow upon our own. The religion of this country is perfectly congenial with its civil polity; like different wheels in the same great machine, each takes a course peculiar to itself, yet in harmony with the other, and both of them by their united motions contribute to the good of the whole system,

These are the glorious, the inestimable privileges of which you, my fellow-countrymen, have now expressed the most lively sense by rising from the voluntary impulse of your
own

own hearts, thus nobly in defense of them. This, I am bold to say, and I speak the language, not of flattery, but of justice, is true patriotism; this is that noble ardour which is sanctioned by the laws of God and man. Nature herself first lights up the generous spark in the human breast, the social compact fans the flame, and religion gives it fresh vigour and peculiar splendor. While our brethren are fighting the battles of their king and country abroad, be it your's "to behave yourselves valiantly for your people, and for the cities of your God" at home. While their courage exerts itself gloriously in repelling the foreign foe, be your's the not less useful province to preserve the internal peace of the community. To you we look up for the maintenance of that order and tranquillity upon which the harmony of society and the very existence of government depend. The weapons of warfare in your hands will ever be dedicated to the service of those laws which first entrusted them to your management: and if there are to be found any restless spirits who, unworthy of the blessings they enjoy, wish to exchange order for confusion, harmony for discord,

and social comfort for anarchy and rapine, if there are any among us, upon whose minds, neither the benefits of our mild and equitable government, nor the sad contrast exhibited in a neighbouring nation, can make a proper impression, they will be taught this lesson, that if they dare to abuse the goodness of the British constitution, they shall be kept in due control by the energy of its laws, and the activity of their operation. Your country, therefore, my brethren, beholds these public spirited exertions of your's with peculiar pleasure; relying upon them, she sends forth her armed legions against the foe with the utmost confidence, because she sees her sons at home, each man fulfilling the respective duties of his station, and at the same time attentive and vigilant to her internal defence. "The enemy shall not be able to do her violence, the son of wickedness shall not hurt her." Thus, as in the natural body, when all its parts perform their proper functions, there results from thence that agreeable sensation which is called health; in like manner, while you, as different members of the community, contribute all in your power to her welfare, the

state

State itself will be in the enjoyment of perfect health and vigor, free from all internal complaint, and, as far as can be prevented by human-circumspection, not liable to any outward accident; in other words, equally safe from the secret machinations of domestic traitors, and the more open aggression of foreign foes.

Behold then, my fellow countrymen, these banners under which you are now to range yourselves. They are the banners of loyalty, of freedom, and religion. Your country this day commits them to your charge as the sacred pledges of her confidence and of your duty; being firmly persuaded that they will never be unfurled, but in the defence of her dearest rights both civil and religious; she trusts that whenever these appear to be in danger, you will be among the foremost to obey the call of honor, emulating the glorious deeds of your forefathers, and approving yourselves the genuine descendants of that truly respectable order of men, the yeomanry of England. Your spirited, yet well-guided, zeal, for the general welfare, your steady attention to all the public, as well as private duties of

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society, have been already so eminent, as to call forth the grateful acknowledgements of your fellow-citizens, and consequently to render further exhortation altogether unnecessary.—

Go then, my brethren, secure in the good intentions of your own hearts, and highly honoured with this last testimony of your country's approbation, and if at any time the public cause shall demand your actual service, may that Almighty Disposer of events "by whom alone kings reign, and princes decree justice," pour down his blessing upon your exertions, and grant you firmness in the day of trial, protection in every danger, and success whenever you are called upon to "behave yourselves valiantly for your people, and for the cities of your God."

FINIS.



